

Zion's Herald and Wesleyan Journal.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

VOL. XXXVII. { N. E. COBLEIGH, D.D., Editor.
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BOSTON, WEDNESDAY, JUNE 6, 1866.

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For Zion's Herald.

OUR WORK IN THE SOUTH.
We are evidently approaching a crisis in our work in the South, when the position of the M. E. Church must be clearly defined and fully understood. There has been a great change effected here in the condition of the colored people; and the church should not be slow in learning their real wants, and in providing for the demands which are made urgent by their present necessities. The existing church organizations of the South have done much for the colored people, especially when we take into account the disadvantages under which slavery obliged them to labor. The M. E. Church stands a prominent position among those organizations. There is much in the genius and economy of Methodism that is calculated to reach, attract and permanently benefit this class. Other churches here have been obliged to adopt our system of classes and leaders to sustain themselves in this department of labor.

One redeeming feature, even in the system of slavery, was that under this system the slaves and whites were obliged to meet together for public worship, and were never entirely separated from each other in the business affairs of life. By this means the slaves were permitted to hear the best preachers that labored in this section, and gain much valuable practical knowledge by constant association with the whites. From a paper printed in this city, which is in every respect thoroughly Southern in its views, we take the following:

"Wherever may be the excellencies of the black奴隸 laborers, it is conceded by his most ardent political friends that his elevation depends upon his continual contact with the religion and civilization of the white man. If this opinion be true, and we believe it is, with the present large proportion of the colored race among us the work of their elevation and improvement, with the predominantly white population, must be greatly retarded."

The superior activity, intelligence, thrift, and industry of the white race is demanded, if it be only to accomplish what the outside philanthropists have in view.

The editor uses this as a plea for the immigration of white laborers for this section, but the black race do not so much need to associate with the more laborious of a different complexion, as to associate with a higher class of civilization than what they have been able to attain under the crushing burden of slavery.

The present indications are, that in the changes effected by the freedom of the slaves, they will to a great extent, be diverted in their religious associations from the whites. The African M. E. Church is making great efforts to organize churches among the freedmen, and in this effort they have the sympathy and aid of many of the influential white inhabitants. It is the oft repeated boast of many of their preachers, that they have nothing to do with the Yankees or the white people of the North, and they told here that in this they are right, and if they will keep clear of Northern whites, they will give them all the aid in their power; the reason for this is quite obvious. The arguments that are here used, as reasons for the existence of the African cause, and their feelings towards us may be inferred from the following resolution recently passed at the session of their General Conference at Washington:

Resolved, That we have received no intimation from any body of the Methodist family which leads us to suppose that they will unite with us, by the sacrifice of our manhood, our ecclesiastical status and otherwise to degrade ourselves, and this is evinced by the formation of several Conferences by the M. E. Church, whose ostensible object is to foster the same old principle of *prejudice* and *hate* which drove us fifty years ago, from their church.

The colored people are here told that their only chance to secure their rights and religious privileges, is by separate church organizations! It will be noticed that at the recent General Conference of the M. E. Church, South, a radical change is proposed in their relations to and treatment of the colored people. Heretofore they have refrained from the ordination of colored preachers, and white ministers only were qualified to administer the ordinances among them; but they now propose to organize them into separate Quarterly and Annual Conferences, and ordain colored deacons and elders. Under the former system the colored people were allowed to occupy the same church with the whites, if only seated in the galleries or some designated apartment where they should suitably acknowledge the superiority of their worthy masters; but now their inferiority is to be acknowledged by a wider difference, which shall consign them, not merely to separate sittings, but to a separate place of worship, where they must associate only with their own race, and be under a ministry which they are able to furnish for themselves.

Elementary PRINCIPLES.
1. A Christian church is a society of believers in Jesus Christ, assembling in any one place for religious worship, and is of divine institution. Christ is the head of the church, and the word of God the only rule of faith and conduct. No person who loves the Lord Jesus Christ, and obeys the gospel of our Saviour, ought to be deprived of church membership.

2. Every man has an inalienable right to private judgment, and of religion; and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellow-men.

5. Church trials should be conducted on gospel principles only; and all elders or ministers who have been excommunicated except for immorality, the propagation of unchristian doctrines, or for neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment; and all elders or ministers who have been excommunicated except for immorality, the propagation of unchristian doctrines, or for neglect of duties enjoined by the word of God.

7. The church has a right to form and enforce such rules and regulations only as are in accordance with the Holy Scriptures, and may be necessary to carry into effect the principles of the gospel system of practical Christianity.

8. Whatever may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, in a plan or representation, that they may judge necessary and proper; provided, that they create no distinct or independent sovereignties.

9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all evil.

10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on members to esteem ministers highly for their works sake, and to render them a righteous compensation for their labor.

This part of the report was adopted unanimously by a rising vote, the honorary members also voting by request. The Committee subsequently reported a form for a constitution, of which the following is the most important:

Section 1. The name of this religious body shall be called The Methodist Church.

ARTICLE II.

Sec. 1. The conditions required of those who apply for probationary membership in a Methodist church are, a desire to flee from the wrath to come, and to be saved by grace through faith in our Lord Jesus Christ, with an avowed determination to walk in all the commandments of God blameless.

Sec. 2. The churches shall have power to receive members on profession of faith, or on certificate of good standing in any other Christian church provided that they conform with the Christian experience of the candidate.

Sec. 3. Each church shall have the right to hold and control its own property, and to manage its own local affairs, independent of all associated relations or bodies.

Sec. 4. And research agreeing to conform to our Book of Discipline and means of grace, may, on application to the President of a Yearly Conference, to an elder or pastor, or to a Quarterly Conference, be received as a member of this body.

Sec. 5. It is expected of all churches, as a condition of their connection with the general body, that they conform to the constitution and essential regulations in the Book of Discipline.

ARTICLE III.

Sec. 1. Any church conforming to our Book of

folds of our national banner. Shall the old church neglect to provide for her own children, or to cherish them with the impartial affection of true maternal devotion? If I am not mindful of the stern demands of duty to those who have been long been suffering under the burdens of slavery, are we recreant to the calls of God and humanity. W.

For Zion's Herald.
TO AN OLD CLASSMATE.

Since we were classmates in old time,
A score of years has passed away;
We've changed since then; I've passed life's prime,
And your dark locks are turning gray.

You've gained the prize for which you sought,
Position, wealth, and power are yours;
The memory of the deeds you've wrought
Will live as long as time endures.

Observe and humble is my lot,
Yet twere needless to depine;
Though wealth and honors I have not,
Health, happiness and friends are mine.

I do not envy you your place,
Tis honored, but 'tis full of care;
And it has given on your face
Deep lines, that years could not write there.

To joy and grief alike we're born,
Till brings a sweet repose;
And often when we feel a thorn,
Our eyes are gladdened by a rose.

With equal mind may you and I
Receive life's blessings, bear its pain;
And when at last we're called to die,
Feel that we have not lived in vain.

C. P. FLANDERS.

Elliot's Mills, Md., May, 1866.

For Zion's Herald.

NON-EPISCOPAL METHODIST CONVENTION.

The Non-Episcopal Methodist Convention assembled in Union Chapel, Seventh Street, Cincinnati, on Wednesday, May 9th, at 10 o'clock A. M. Rev. Zachariah Regan, of the Muskingum Conference, Methodist Protestant Church, was chosen temporary chairman, and Rev. John M'Elroy, President of the Adrian College, Michigan, of the Wesleyan Church, temporary secretary.

The list of delegates numbered twelve clergymen and five laymen from the Methodist Protestant Church; from the Methodist, fifty-two ministers and thirty-five laymen; from the Wesleyan Methodist, twenty ministers and fifteen laymen; from the Independent Churches, five clergymen; making, in all, a delegation of eighty-nine ministers and fifty-five laymen.

The Committee on Permanent Organization reported for President, Rev. S. A. Baker, of the Wesleyan Church, New York. Vice Presidents: Rev. J. Scott and Rev. P. T. Laishley, Methodist Protestant; Dr. Luther Lee and Dr. Cyrus Pringle, Wesleyan; Rev. C. Moore, Independent Secretaries: Rev. J. M'Elroy, Wesleyan; Rev. G. B. M'Elroy, Rev. D. B. Dorsey, Methodist Protestant.

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On motion, the following named brethren presented to the Convention a resolution to the effect that the Non-Episcopal Methodist Convention, at its session in Cincinnati, on Wednesday, May 9th, 1866, be adjourned, and that the same be held on the 10th instant.

The Committee on the Basis of Union reported for President, Rev. S. A. Baker, of the Wesleyan Church, New York. Vice Presidents: Rev. J. Scott and Rev. P. T. Laishley, Methodist Protestant; Dr. Luther Lee and Dr. Cyrus Pringle, Wesleyan; Rev. C. Moore, Independent Secretaries: Rev. J. M'Elroy, Wesleyan; Rev. G. B. M'Elroy, Rev. D. B. Dorsey, Methodist Protestant.

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Missions.

FROM OUR MISSION ROOMS AT NEW YORK.

LIVE PURPOSES.—We may say with equal propriety purposes with life as the persons who have ap- plications for us in receiving "from near and far" from pastors who say they will themselves distribute the copies of *Missionary Advocate*, will do it for us, (this is more than is required,) or will be ready to see that it is done, is not less true for the missionary cause, for the pastors, and for the people.

CHINA.—Rev. N. Sites writes from Foo Chow March 13: "I have been out into the country, and have preached to thousands of the people. In the trip towns and villages, and in the hills, we have ap- plied ourselves to the task of renewing 'from near and far' from pastors who say they will themselves distribute the copies of *Missionary Advocate*, will do it for us, (this is more than is required,) or will be ready to see that it is done, is not less true for the missionary cause, for the pastors, and for the people."

ANOTHER HELPER.—The *Northern Advocate*, always on hand in the cause of missions, says:

"We call special attention to the propagation from our mission rooms at New York of the *Saints* for the gratuitous circulation of the *Missionary Advocate*.

The object is a worthy one, and the plan a simple one, by which each family in our church can be reached with the paper, and it will be a great help for others to renew existing evils.

He observed a tendency to increase this evil among wealthy church-going people, who have removed from their city homes to elegant residences in the country, where they or their children seldom attend church.

Bro. Cox thought Dr. Coggeshall's estimate would be somewhat modified by the difference in the congregations on different parts of the globe.

He had improved in the tract, supporting his numbers, and facts from the epistles of Paul.

The latter refers to similar expressions to Dr. Coggeshall in the writings of Rev. Jonathan Edgerton, and of the *Journal of the American Revolution*.

But the true state of things is actually worse than this, since many of the churches are thinly attended.

In the view of the Doctor, we are wondering over lives.

Premise and Malaisie thought otherwise.

The former referred to the great tendency to extol the past, but thought that in the lapse of years we had improved in the tract, supporting his numbers, and facts from the epistles of Paul.

The latter refers to similar expressions to Dr. Coggeshall in the writings of Rev. Jonathan Edgerton, and of the *Journal of the American Revolution*.

As they often have produced such results, should we not say, "Go to others, and do like us."

Dr. Cox was convinced that parents were more unwilling to influence their children religiously; while Father Taylor contended that the parents should be persuaded to attend the Sabbath School with their children, and that an efficient means of influence could be thus obtained.

Twombly considered this state of things as both a natural outgrowth from the greater efforts made in behalf of the Sabbath School.

He also noted the fact of the preachers, and the number of laymen, who had given up their time to the ministry.

There is a higher degree of education to be attained on this subject than has yet been reached.

The writer of the article in the *Advocate* for the year has been wonderful.

They have attained an enlightenment and elevation of principle, and purity of sentiment, in this connection, truly surprising.

We have already said in our column that the crisis of the movement is in our church now. It can never die, it can never languish. But there are nobler and grander views yet to be presented to the church in connection with it, by which its foundations will be more firmly laid.

The *Missionary Advocate* is the official organ of that department of the church. It will find a place in every family of our church."

THIRD CLASS OF MISSIONS.—Rev. John Seys writes from Nashville, Tenn., May 19: "We are prospering nicely; to God be the praise. This is the year which will be most successful. We have six hundred pupils in our day school, two hundred of them under my own personal daily tuition. Clark Chapel is filled to its utmost capacity on Sunday afternoons, and a large number of our members are here a hundred, and 'you come,' with a fine flourishing Sunday school of three hundred and fifty."

Rev. Dr. Newson writes, May 15: "The mission is doing well, and the prospect for securing lots on which to erect a church for the whites is very promising; but the work to be nearly realized."

W. B. LANTON, SECRETARY.

THE CHURCH EXTENSION SOCIETY.—ONE THING MORE NEEDED.

The work of securing responsive action by the organized branches of the "Centenary Connectional Educational Board." For instance, in a preamble and resolutions recently adopted by an Annual Conference, it is stated that the trustees of the said board are "required to make any report to the General Conference of the condition and doings, and are not responsible to any ecclesiastical body of the church."

For this is the only reality of the case, will appear in the following resolution of the General Committee, on this very point:

Resolved, That the Board of Trustees herein for the use of the General Conference, be directed to make quarterly reports to that body, concerning the following subjects:

1. The progress of the work of the church, and the number of converts made.

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